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Vol. III.

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CHURCH DEPARTMENT.

THE STATE OF THE CHURCH IN RUSSIA.

Continued from page 21.

Societies in Russia.

January, 1815, a Bible So-

ciety was formed at St. Petersburg, by the

Emperor of Russia.

His Majesty subscribed a donation

of 100,000 rubles, and an annual contribu-

tion of 100,000 rubles.

Other persons subscribed

in less than one year from

the formation of this society, the Scrip-

tures in thirteen different

languages, and in several cities, as Mos-

cow, St. Petersburg, Dorpat, Reval, and

the most distant provinces

are circulating the nearest the

salutary work.

Years and a half after the

formation of the Bible Society at St. Pe-

tersburg, the title of "The

Bible Society;" and the number

of Testaments then printing by

was stated at 92,000 copies.

Of the societies at Moscow,

they were equally vigorous in

their object; and the society

published a Bible Association

under the direction of the

institutions receive the pa-

trons of people; "among

Prince Galitzin, "the Rus-

sians, are peculiarly distin-

guished by their piety, and

their devotion to the good

cause of the society."

Societies have been formed at

the Crimea, at Astrachan,

The Theodosian branch will

be in the peninsula of the

in the neighboring countries

of Anatolia, Abkhazia, and

Turkey in Asia.

At the same time the Abkhaz were en-

tertaining the faith of Christ, and

the Greek communion. But af-

ter the Greek empire, like the

being deprived of preachers,

their heathenish customs, and

they embraced the Mahomedan

religion.

Religionists have preserved the

faith amidst the heavy

burden which has lain upon them for

centuries. They still continue to

cherish their faith according to the

tradition. Since this country is

in the Russian empire, we may

expect that it will be given particu-

lar attention to the Bible Society.

The branch has numerous la-

mentaries with Abkhazia, Min-

gratia, and Anatolia. Many of the Mo-

stems of these regions are favorably

disposed towards the introduction of Chris-

tianity. The Mufti of the

at the head of upwards of

hundred priests, subscribes fifty

copies to the Bible Society. Some

of the tribes in the Cauca-

sus are desirous to be sent to

read, that they may be able

to read the books. A prince of the

has requested to have the

sent to him and his people in a

copy of the Bible.

There were in Russia 13

Scriptures actually in press;

at least 110,000 copies.

Report of the Russian Bible

Society, 1816. It appears, that

of the Scriptures have been

in hand, or about to be printed,

tioned at Astrachan, where they distribute the Tartar New Testament, and numerous Tracts among Persian merchants, who receive them with eagerness, and carry them to Derbent, Sherwan, and Isphahan, the capital of Persia.

At Orenburg, the key to Siberia and Great Tartary, Messrs. Frazer and Macalpine are stationed. The Tartars in that region, though nominally Mahomedans, manifest an eagerness to attend to Christian instruction.

From the view we have now taken of the Greek Church in Russia, we see, that it is extended over a vast territory with a numerous population. This population is composed of characters of all descriptions, from an enlightened, generous, and Christian Emperor, to the ignorant, grovelling, and Mahomedan peasant.

We also see, that as far as Christianity extends, its doctrines are by many understood in their purity, and are ably defended by learned and distinguished divines. Still, however, ignorance, error, and superstition prevail to a considerable degree.

We see, furthermore, that a spirit for religious improvement has been extensively excited among the people by the Emperor, seconded by the pious at home and abroad. The extensive scale, on which the Russian Bible Society is formed, and the vigorous exertions made by the Emperor, nobles, and more ordinary Christians, promises very much toward a general diffusion of the blessings of Christianity. These improvements are by no means confined to European Russia. We have seen, that there are important missionary establishments in Asiatic Russia. Through these channels, we may hope, that Christianity may be extended throughout Turkey, Persia, Chinese Tartary and Siberia.

On the whole, we see that Russia presents a promising field for missionary labors. Forty-four millions of inhabitants within the Russian empire, of whom many are favorably disposed towards the Gospel, and the prospect of introducing Christianity into the heart of Asia would surely afford ample encouragement for the most ardent missionary. And, certainly, if gratitude can be urged in a case like this, we, in common with Great Britain, owe to the Russians our most cheerful services in return for their magnanimous exertions and sufferings in successfully repelling that power, which in the hand of God has scourged the nations. Still it may be questioned, whether benevolence does not demand, that our exertions be directed to those regions, which are far more destitute of the blessings of the gospel.

The resources, which Russia has within herself, together with those afforded her by Great Britain, must absorb American missionaries from special exertions in the Russian Empire.

EMPEROR OF RUSSIA.

To the Editor of the Religious Remembrancer.

Mr. Scott—Believing that the following communication will be interesting, not only to yourself, but all who admire the character of the Emperor of Russia, I beg leave to request a place for it in your interesting "Remembrancer." It was communicated by the Rev. Mr. Paterson, to a preacher belonging to the society of Friends in London, and by him related to the person from whose letter I now copy the intelligence.

"For many years a great friendship subsisted between the Emperor of Russia and Prince Galitzin. It is said they had been unbelievers. It is however beyond a doubt, that they were both opposed to the influence of vital religion, as may be observed from the following relation.

"The office of 'Minister of Religion,' being vacant, the Emperor was desirous of disposing of it to an individual whom he esteemed, but understanding that he was from principle attached to the Bible, he altered his intention, and, with some difficulty, prevailed upon the Prince to accept the situation. The Prince very early felt himself in an awkward predicament, not knowing how to discharge, with propriety, the duties which now devolved on him, he therefore applied to the bishop of the diocese, and asked his advice how he should proceed in his arduous undertaking. The bishop referred him to a certain book, where he said he would find every necessary instruction, and which he entreated him to study, observing, 'if he faithfully did so, he would find no difficulty in rightly proceeding in his new situation.' This book was the Bible. To this he made some opposition, but in a short time he secretly obtained a Bible; read it with much attention; and the more he read, the more his understanding became enlightened and his mind satisfied. This was a short period previous to the entrance of the French army into Russia. When the account of that event reached Petersburg, the Russian Court were in great alarm. Every one appeared to carry terror in his countenance. Prince Galitzin alone seemed calm and composed. This circumstance caused universal surprise. Knowing the sincere attachment which subsisted between the Emperor and himself, the former had noticed it, and could hardly suppose that any person could be thus tranquil under circumstances which seemed to threaten ruin to the Russian nation. Neither would he

believe his friend was a traitor, or insensible to the present difficulties. The Emperor one day called on the Prince, and asked him 'how it was that he was so composed while every one else was in dismay?' To which he replied, that 'he had of late read the Scriptures, and that they had fortified his mind against every danger, and given him a firm trust in divine help and protection.' The Bible lying on the table, he urged the Emperor's perusal of it, believing if he did, it would have the same calming influence on his mind. At these remarks the Emperor appeared displeased, and, with some violence, pushed the Bible from him; it fell open on the floor. The Prince took it up, and entreated the Emperor to let him read the part which was then open. At length he consented. It was the 91st Psalm. The Emperor was much struck with its appropriate and consoling language.

"When the Russian army was about to depart from Petersburg to meet Bonaparte, the Emperor and officers went to Church, as is the usual custom, previous to an army's going on an expedition. The Emperor was greatly astonished when that part of the service of the Greek Church was read (which was a portion of the Scriptures) which contained the 91st Psalm. He apprehended that Prince Galitzin (who was with him) had desired this, and, on questioning him, he declared that he 'had not seen the person who had read the service, nor had he directly or indirectly any communication with him, since the conversation they had together about the Scriptures.'

"The Emperor now became, in some measure, sensible of the value of the Scriptures, and while in the camp with his army, he sent for a chaplain of one of the regiments to read to him. His surprise may be readily imagined when the chaplain commenced reading the same Psalm. He immediately asked him 'who told him to read that particular Psalm?' To which he replied, 'God;' for being informed on what account the Emperor had sent for him, he had most earnestly implored divine direction in selecting such a portion as would benefit the Emperor; and that it was from a divine impulse he had selected that part. The Emperor now became more and more delighted with the Bible, and his subsequent conduct proves the influence its sacred truths had on his mind."

BIBLE CAUSE.

From the Religious Remembrancer.

Extract of a letter from a gentleman in England, to his friend in Philadelphia, dated "London, Nov. 4, 1817."

"An important measure was yesterday carried unanimously in the Committee of the British and Foreign Bible Society. There are twenty-six languages of India into which the Scriptures are not yet translated and printed: it has been calculated that those conversant with the subject, that the translation and printing of 1000 copies of the New Testament may be completed for the sum of 5000 sterling, making a total of 13,000, to compass the whole object. To encourage this measure as promptly as possible, a resolution was passed to grant the sum of 5000, so soon as 1000 copies should be printed off in any of the said languages, and as they may be completed from time to time, in a translation approved by competent judges: the work to be open to the different bodies disposed to engage in it.

"Mr. Stellebrach, a young minister educated for the missionary work, by the London Society, has been at St. Petersburg for a few months preparing for his ultimate destination to the Tartars: whilst remaining there he has been allowed to preach publicly in the English language: this circumstance has already had a happy influence in drawing together on the Sabbath a considerable number of regular hearers, and may eventually lead to a more consistent observance of the Sabbath in that important city than is usually found on the continent: such would be a new token of the divine favor towards Russia. It is already in contemplation with the Missionary Society to supply Mr. Stellebrach's place with a suitable successor (so soon as he shall be removed) to carry on the worship of God on the Sabbath, and so much attention is already excited to the object, that it is hoped 'this little one will become a thousand,' and a church be established on Gospel principles, the want of which has been greatly lamented by those who have felt for the best interests of young persons going to that part of the world.

"The Emperor has lately given a fine mark of a purified taste, in withdrawing from a company of French comedians an annual grant of 190,000 rubles, about 90000 sterling, and transferring it to a Philanthropic institution. Surely this may be viewed as a substantial evidence of improvement.

"A pious youth educated for the ministry at one of our academies, is just departed for Hamburg (Rev. Mr. Mudie) to be established there in this important work, a favorable opening having arisen in that quarter. By such measures may we not hope that the wounds inflicted by the long and unhappy war in Europe will be gradually healed. Surely nothing can

so much contribute to this desirable end as the dissemination of the Gospel of peace."

CHRISTIAN UNION.

From London Magazines for Dec. last.

Berlin, Oct. 11.—His Majesty the King of Prussia has been pleased to address the following invitation to the Consistories, Synods, and Superintendencies of the Monarchy:—

"My illustrious ancestors reposing in God, the Elector John Sigismund, the Elector George William, the Great Elector King Frederick I., and King Frederick William I., as is proved by the history of their reigns and lives, endeavored with pious zeal to unite the two separate Protestant Churches, the Reformed and the Lutheran, in one Evangelic Christian Church in their dominions. Honoring their memory and their salutary views, I willingly join them, and wish to see a work agreeable to God, which met with insuperable obstacles in the unhappy sectarian spirit of those times, to be brought about in my dominions, to the honor of God and the weal of the Christian Church, under the influence of a better spirit, which disregards what is not essential, and holds fast what is the vital part of Christianity, in which both Churches are agreed; and I desire to see the beginning made upon the approaching secular festival of the Reformation. Such a truly religious union of the above-mentioned Protestant Churches, who are separated only by external differences, is conformable to the great objects of Christianity; it answers the first views of the Reformers; it lies in the spirit of Protestantism; it promotes religious spirit; it is salutary to domestic piety; it will be the source of many useful improvements in churches and schools, which have been often hindered hitherto, merely by the difference of religion. To this salutary union, so long desired, and now again so loudly called for, and so often sought in vain, in which the Reformed Church does not go over to the Lutheran, nor the latter to the former, but both unite in one new animated Evangelic Christian Church, in the spirit of their Holy Founder, there is no longer any obstacle in the nature of the thing itself, if both parties seriously and honestly desire it in a true Christian spirit; and if produced by this, it will worthily express the gratitude which we owe to Divine Providence for the invaluable blessings of the Reformation, and honor the memory of its great authors in the continuance of their work.

"But much as I must wish that the Reformed and Lutheran Churches in my dominions may share with me this my well tried conviction, I have far too much respect for their rights and their liberty to force it upon them, or to order or decide any thing in this affair.

"This union, besides, can have real value only, if neither persuasion nor indifference have a part in it; if it proceeded from the unbiased liberty of self conviction, and is not only a union in external form, but has its roots and vivifying service in unity of heart, according to the genuine principles of Scripture.

"As I shall myself celebrate in this spirit the approaching secular festival of the Reformation, in the union of the late Reformed and Lutheran congregation at Potsdam, in one Evangelic Christian congregation, and take the holy Sacrament with them, I hope that this my own example will have a beneficial influence on all the Protestant congregation in my country, and that it may be generally followed in spirit and truth. To the wise direction of the Consistories, to the pious zeal of the Clergy and their Synods, I leave the exterior coinciding form of the union, convinced that the Congregations will readily follow in a true Christian spirit, and that every where when the attention is directed seriously and sincerely without any interested secondary views, to what is essential to the great sacred cause itself, the form will be easily found, and the external will naturally result from the internal, simple, dignified, and true. May the promised period be no more remote, when, under one common Shepherd, all united in one faith, one charity, and one hope, shall form only one flock!

FREDERICK WILLIAM.

Potsdam, Sept. 27, 1817.

To the Consistories, Synods, &c.

"The undersigned Minister, charged with the publication of this expression of his Majesty's wishes, does not doubt of the desired and happy success; because, as it has been accepted since the 1st of this month by the clergy of this city, of both Evangelic Confessions, united in one Synod, with unanimous joy and grateful respect for his Majesty's sentiments and views therein expressed, it will certainly be received in the same manner by all the Evangelic Clergy and congregations in the kingdom.

Minister of the Interior, VON SCHUCKMANN."

Death of a Missionary.

Letters from Sierra Leone announce the death of the Rev. LEOPOLD RICHARDS, one of the English Church Missionaries, on the 12th July last, after an illness of 12 days. He was perfectly resigned, and said 'he had left his dear orphan in the hands of a good Father; he had committed her to the Lord; and that he was going to his dear wife in eternal glory.' Mr. R. died 3 years before.

BAPTIST MISSIONS.

Extracts from Circular Letters relative to the Baptist Missions in India, printed at Serampore, March, 1817.

SERAMPORE AND CALCUTTA.

On the first Lord's day in this month, was baptized at Serampore, Kanacelul, a young man of the writer cast, born in Nalpe.

The journals of the native readers at Calcutta and Serampore contain much of a pleasing nature. These are Ram prisada, Gorachund, and Mudun at Serampore; Sebuk-rama, Kanta, Nidhirama, and Sisoorama at Calcutta.

The journal of Gorachund and Ramprisada for this month, will afford some idea of the nature of their itineraries. At Vilwagharree their hearers acknowledged that their words were true. Why then not receive them?—We shall hereafter. But if you die in the mean time?—We will in the hour of death firmly believe in Christ.—At Matikola some said, We admire your books; they contain nothing but holy words; and if this religion had not come from the English, all must have embraced it; but though the English were, as well as others, 'the offspring of God,' yet they pay no attention to the rules respecting clean and unclean things. At Vasdevapoor they read (as they do in many places) the sermon on the mount. Their hearers said, 'Certainly Jesus Christ gave most excellent instruction to his disciples.' At Soekhar, the people were indisposed to hear; and told the readers, that the brahmins were their gods, and it was their resolution to mind them. At Majpoora they had an attentive congregation: a Vashnava said these words are the truth, but nobody can walk according to these severe rules. Our brethren said, 'The command will become easy if you believe.' At Kotranga, the people passed the highest encomiums on the scriptures, but then the misfortune was, that the cast would be lost. But, said the brethren, you will obtain eternal life. Yes, replied these poor feeble creatures—'but nobody will eat with us.' At Barrick-poor, several natives took them into a house, and heard them read, sing and pray, and entreated them to come again. On another occasion they gave away, at a festival, nearly six hundred tracts, many of them the life of Christ in the Orissa language.

Brother Hale, one of our brethren at Dum Dum, thus writes from thence, in a letter dated March 3, 'I would hope that yesterday was a day much blessed of the Lord. The army has long been a school of profanity, and I think Dum Dum has been in a particular manner the synagogue of Satan. It could be nothing less than the compassion of God, to separate a few from among these to seek and to serve him. Not long ago there did not seem any who had the fear of God, or any care about their immortal souls. But here, even in this place, the Lord had raised up a church. We have now, with the three that were baptized yesterday, eleven in communion; and some others, I hope, are seeking salvation. Several who attended at the ordinance of baptism, seemed much affected.

Brother Tarachund thus writes, 'The Lord's garden is filled with singing birds, which sing so joyfully the praises of the God of the spring, that the hearts of the hearers are charmed. On this, (March 30th), and the last Lord's day, a boy of the weaver cast, sung hymns to Christ with us, in the presence of his father, who seemed pleased, and listened to the word of God with attention. The same boy with several others, inwardly renounced idolatry. Their conduct both in my presence and absence makes me thankful unto the Lord who works wonderfully among the heathen. I hope to send you the last part of the tract in a little time. I have begun also to translate the pamphlet, entitled, 'Come and see how a Christian can die.' One of the brethren has given me some money to make a larger house for the children, and some wine and candles for the Lord's Supper.

CHITTAGOON.

The journal of brother De Bruyn mentions, that on the 2d February he had baptized five Mugs; that on the 16th January, thirty Mugs and five Burmans had called for books; to the Mugs our young friend Baudry gave fourteen books, and to the Burmans five. On the 12th, twenty-seven Mugs were present and, with the Christians, made forty at divine worship. On the 14th, the Mugs at worship acknowledged, that it was great mercy in the God of heaven and earth to bring such poor creatures into the way of the Holy Spirit for their salvation. On the next Lord's day brother De Bruyn had a raja and many strangers to hear him, making a congregation of sixty persons. The next day he had forty visitors, and the day after twenty-seven. On Lord's day the 26th, he had seventy Mugs from different villages, Choudhoori Changway, with five of his tenants and a sikh also called on him. The Choudhoori (i. e. a landholder) has requested to be baptized. At the baptizing, on the 2d February, the spectators were so numerous that they could not number them. Brother De Bruyn has sent a native reader to Kiapoon, as the people could not, after their day's labor, go so far as Chittagong for instruction.

INDIA.

Diga, March 7, 1817.

Dear brother Ward.—On Saturday morning last, we baptized six persons: four men of his Majesty's 24th, and a man and woman of the artillery. Twelve men, all of the 24th, now stand proposed, as candidates for baptism; and there are two artillery men who have expressed a wish to be proposed. We have also three or four natives of whom we have hope. We have heard that brother E. Carey is coming up with Capt. Muxon, and we hope to baptize these on their arrival. Our place of worship at Dinapore overflows, and we have resolved upon building a larger place. We obtained Col. Kelly's leave yesterday morning, and about eight hours after, we had the ground laid out, and the greater part of the posts fixed in the ground, for a place 54 by 33. We have a great number of volunteers from the regiment to work with the carpenters, grainers, &c. and by the end of the ensuing week we hope to have it fit for use. The good men enter into it with all their hearts; and cheerfully contribute their money and labor. I am sure you would be much pleased if you could see them.

I have lately heard a very affecting account of the death of a drunkard. The man was a sergeant-major, and died a few weeks ago. He had been what is called dead drunk, for about two days previous to his death; and on the day of his dissolution, a good man went to see and pray with him; during which he just opened his eyes, and said, "It is all over, I am in hell,"—and gave up the ghost! I remain, &c.

J. Rowe.

Parna.

Extracts from Mr. Thompson's Journal.

Joun-Poora, Jan. 1, 1817.

My dear Mr. Ward.—I returned to my boat to-day from Bubcha, where I spent nearly two days with a Mr. —. He received with thankfulness some English pamphlets, as did a young man residing with him. One Mirja-Shahab and two or three others received the word in Hindoostanee. A Hindoo gospel has also made known the history of our Saviour to a Brahmin in a neighboring village: he has called occasionally on Mr. —. To meet future applications, I left some portions of the Scriptures in Hindoo, Persian and Hindoostanee with this gentleman, who, I have reason to believe, has his heart set upon the prosperity of Zion: he has been twenty years in these parts. Two or three occurrences of a recent date (mentioned by him) I shall just state. The rajpoots of the Rughovungshee tribe are accustomed to murder their female children as soon as born, (some say owing to their poverty and inability to bestow on them a handsome dowry.) One of these, now living in a village on the banks of the Gomutee, had a daughter born about twelve years ago, and as usual, the poor creature was neglected for some hours in order to be starved to death; this failing, the remorseless mother gave it some milk of akonda, and to complete all, took a blunt knife, and cut its throat. After this, she was thrown out into the urahura fields, that she might be devoured by shakkals. The father, who had been out all night, happened very early to come through the urahura fields, and espied the child, but not knowing whose it was, took no notice of it till he went home, and then learning that it was his own daughter that lay thus exposed, he ran to the spot, and found, to his joy, that the blood having congealed, the babe was alive. He bro't her home, and said, "Whom God has kept alive, we will not kill. We will nourish her, and bring her up, though we are poor, and have no dowry for her." As the child grew, she began to excite the curiosity of all her tribe, being the only female kept alive: many presents were made by her father's friends, and he was thereby enabled to marry her. She is still alive.

DOMESTIC MISSIONS.

From the Connecticut Mirror.

Nineteenth Annual Narrative of Missionary service directed by the Trustees of the Missionary Society of Connecticut, principally in the year 1817.

[Continued from page 21.]

Ohio.—That State—the northeastern division particularly, has for 15 years shared largely in missionary attention and labor.—In Euclid the Rev. Thomas Barr had a pastoral charge. He was employed eleven weeks in the missionary work, and delivered forty-seven sermons. Many towns during the latter months of 1816, were favored, as will be readily recollected, with the special influences of the Holy Spirit. He beheld them with the most grateful emotions. At the same time he found occasion to lament an insensibility to the concerns of the soul, that was awfully prevalent in a great number of places.

The Rev. Joshua Beer was twenty-one weeks in this employment. He had the pastoral charge of a church and congregation in Springfield. In several places he found a pleasing degree of attention to spiritual concerns. Numbers were rejoicing in the love of Christ. He thought it could be said in truth, that the cause of pure religion was generally, though not rapidly, gaining strength among the people whom he visited.

On the 10th of last June the Rev. Alvan Coe, was ordained an evangelist, by the Grand River Presbytery. At the date of his last communication, he had spent about ten weeks and delivered forty-seven sermons. He devoted himself principally to those settlements which have been recently formed beyond the Cuyahoga. There were a few instances of hopeful conversion. The population was fast increasing, and numbers of pious individuals were among the accessions it was acquiring. He was universally received with kindness, and frequently with joy. Often, however,

he was compelled to bewail the prevalence of Sabbath-breaking, intemperance, profanity, and many other sins.

Twenty-one weeks were spent by the Rev. Matthew Taylor, and the greater part of them in the county of Franklin. The settlements there were quite new. The people were few and scattered. Individuals were found coming to Christ. A growing regard was manifested for meetings whose object was religious instruction and enjoyment. No uncommon revivals appeared in that field. He was not connected with any pastoral charge.

The Rev. Amasa Loomis was employed about ten weeks. During that period he delivered forty-five sermons, chiefly in the more recent settlements already mentioned. He had no pastoral charge. The state of morals was improving. The profanation of the Sabbath by hunting, visiting, and servile labor, was becoming considerably less common. He had opportunities of guiding those that were anxiously inquiring the way to eternal life. He likewise had painful occasion to admonish some, who were once convinced of their sinfulness and danger, but afterwards relapsed into indifference and hardness of heart.

Twenty-six weeks the Rev. Giles H. Cowles was engaged in missionary labor. He was happily called to witness a great work of God among the people of his charge in Austinburg, Morgan and Rome. As the fruit of that divine work, nearly one hundred of the souls, committed to his pastoral care, received the Christian hope.—Most of the neighboring towns also shared richly in that glorious effusion of grace.—In one settlement, consisting of nine families, sixteen persons were apparently bro't into the kingdom of Christ. At the date of his last journal, that revival had, in a great measure, subsided.

The church and congregation in Harpersfield, are the pastoral charge of the Rev. Jonathan Lesslie. Thirty-four weeks he labored as a Missionary. The revivals among his own people and in many of the neighboring towns prevented him from travelling great distances. Although the extraordinary impressions on the minds of the people had, in a considerable degree, ceased, when his last journals were dated, yet their happy effects continued to be visible generally through the country. The morals of society were greatly improved. The Holy Sabbath was more respectfully and reverently regarded. Public worship and instruction were attended by greater numbers and with deeper seriousness.—The use of ardent spirits was become almost unfashionable. Profane language was scarcely to be heard. Nevertheless, it was a mournful truth, that numbers, who were once seriously impressed, had repelled the divine influence until it seemed to have been entirely taken from them. They had, consequently, returned to seek their portion in this world. Sectarian influence was likewise instrumental of establishing numbers in the belief of dangerous opinions. The utter ignorance of revealed doctrines, which those revivals disclosed in the minds of many, who were the subjects of religious impressions, convinced him more effectually, if possible, than ever, of the importance of educating children in the true doctrines of the gospel.

The church and congregation in Steubenville are the stated charge of the Rev. Abraham Scott. He labored as a Missionary fourteen weeks, and delivered sixty-one sermons. He visited the people of several counties—some of them in Connecticut Reserve—one in Pennsylvania—but principally between the Reserve and the river Ohio. With the latter portions of his fields, Missionaries have been very little conversant, though they were extremely destitute. No remarkable changes appeared in the moral conduct and habits of the people.—In some places, there was evidence of improvement; in others of degeneracy.—There was a distressing want of salutary instruction. The spiritual means enjoyed were deplorably disproportioned to the growing wants of the people.

In Aurora the Rev. John Seward had a pastoral charge. He was twenty-eight weeks in missionary labor. His services were extended nearly to the western boundary of the Reserve. Attention to the things of salvation was less manifest, generally, than during the season preceding. The special revivals of that former period had greatly declined. Their effects, however, remained, and were highly advantageous to those favored communities by which they had been mercifully experienced. On the whole, it appeared evident, that moral order and the best interests of mankind were happily advancing.—In public estimation the Society for the promotion of good morals stood on reputable ground. To the treasury of the Connecticut Reserve Bible Society, more than five hundred dollars had been paid.

Nineteen weeks were spent, and seventy-eight sermons delivered, by the Rev. Luther Humphrey. His pastoral charge was in Burton. He was diligent and successful in the formation of Bible classes. To assist children and youth in the acquisition of an intimate and correct acquaintance with the holy scriptures, was the pious design of these institutions. He was perfectly persuaded, that a Bible class, with this important object in view, might be formed and conducted with great usefulness in every settlement.

The Rev. William Hanford had the charge of a church and congregation in Hudson. Twenty-three weeks were the time of his labors, in which he delivered one hundred and twenty-seven sermons. He enjoyed the high satisfaction of beholding evidence, that the divine approbation accompanied missionary exertions. Settlements, however, there were, in which a very humbling want of religious sensibility was manifest. In a considerable number of places, little or no feeling appeared on subjects of everlasting moment.

About thirty-two weeks were spent, and one hundred and twenty-four sermons delivered, by the Rev. Simeon Woodruff.—His pastoral charge was in Tallmadge. In sundry places he found a very encouraging attention to the concerns of salvation. Missionary labor appeared to be instrumental of great benefit. While the country was rapidly settling, the people in many towns were improving in things worthy of good report. Numerous charitable Societies were formed, especially by females, and were doing much good.

In this service the Rev. Caleb Pitkin was employed twenty-eight weeks, and delivered one hundred and forty-seven sermons. On the 23d of May he was installed in the pastoral charge of the church and congregation in Charleston. He accounted his labors then most advantageously applied, when his preaching was connected with daily and diligent visiting from house to house. The free personal conversation and instruction, of which these familiar interviews afforded opportunity, were unquestionably, in his opinion, instrumental of adding the mightiest efficiency to missionary efforts.

On the 24th of September, the Rev. Joseph Treat was installed in a pastoral charge at Sharon. He had extended his travels and labors, the preceding year, into Indiana. His primary intention had been to continue in that rising State. Imperious circumstances, however, induced him to abandon such an intention. He returned, partly through Kentucky, and through the southern divisions of Ohio. Near the middle of December, he was again on the Connecticut Reserve. The regions which he traversed were missionary ground throughout. He labored, the whole way, as health permitted and opportunities presented. In twenty-five counties of Ohio, which he visited, there were less than forty Presbyterian ministers. He found many congregations of people who anxiously wished for the privilege of stated pastors, and who were able and willing to provide for their support, a part of the time. In fifty-seven weeks—the term of service embraced in this statement—he delivered two hundred and ninety sermons.

At Granville, in the more central parts of Ohio, the Rev. Timothy Harris had a pastoral charge. Only a very small part of his time could be devoted to missionary employment. The country around was exceedingly destitute. He labored nine weeks and delivered thirty-six sermons.—The people generally were regardless of their obligations to remember and keep holy the Sabbath day. A respect for religious institutions, and a desire to enjoy them steadily, seemed, nevertheless, to increase, in proportion to the preaching which could be afforded them. A blessing had evidently attended the few missionary labors performed in those settlements.

In Gallipolis—on the southern border of the State—the Rev. William R. Gould had a pastoral charge. He labored seventeen weeks—a few of which were spent in Virginia. The settlements were most often lamentably destitute of religious instruction. He observed serious attention in only a small number of instances. By the people at large, little was known, and little was done, on the subject of religion.

Indiana.—Sixty-five weeks were spent, and two hundred and sixty-one sermons delivered, by the Rev. Nathan B. Darrow. He had no pastoral charge. His excursions and labors were repeatedly extended into the adjoining Territory of Illinois. Additions to the population were continual and great, though the country was yet thinly settled. Illiterate and enthusiastic preachers were numerous. He was much affected and distressed by observing the extreme ignorance that prevailed—particularly among the first settlers and their children. In every direction, many whole families were to be found without a book of any sort. As might be expected, such were unable to read. Books would, of course, be nearly useless to them until they could be induced to emerge from that benighted condition. Many belonged to the hunting class, and consequently combined extreme indigence with extreme ignorance. Instances frequently occurred, in which those to whom he presented Tracts, desired him to read them—declaring that they could not read them for themselves. In a state of intelligence so low and humiliating, they were prepared to become an easy prey to the assiduity and address of false teachers. But the prospect of improvement was fair and cheering. As the State was passing into the regularity and stability of an independent government, the people of this rougher class were moving off, and the country was receiving accessions of respectable citizens. The inhabitants were growing more sensible of their wants, more attentive to preaching, and more earnest in their solicitations for missionary aid.—The Legislature had greatly honored itself by enacting laws for the suppression of immorality, and for the encouragement of literature. With the most pleasing emotions he anticipated the period, in which that division of our country would become a delightful portion of Christendom. By his exertions four Bible Societies were formed, three in the State, and one in the Territory. (To be concluded next week.)

From the Leeds (Eng.) Mercury.

The following anecdote of the late Princess Charlotte, was introduced by the Rev. Mr. Jay, in his discourse delivered at Argyle Chapel, Bath.—The preacher touched for its authenticity, having received it from an undoubted source. About a month since the Princess was walking in the pleasure grounds at Claremont, when she accented the gardener, and among other questions asked if he could read—"Yes, madam," was the reply (for she never suffered her domestics to address her in any other manner).—"Have you a Bible?"—"No, madam."—"Then," rejoined the Princess, "I'll give you one." She immediately went to the house, and returned with a Bible, which she presented to the poor fellow, having written his name in it, with these words subjoined,—"From his friend Charlotte."

REVIVAL OF RELIGION.

From the Religious Intelligencer.

The following narrative of the progress of the Redeemer's Kingdom, in our new settlements, is communicated by the Rev. Luther Humphrey, of Burton, Ohio. How grateful to the Christian thus to see churches springing up in the wilderness, and places that but a few years since were inhabited by savage men and beasts, now become vocal with the praises of our God.

To the Editor of the Religious Intelligencer.

Dear Sir.—I find there is a certain class of your readers who are peculiarly anxious, first, to read that part of your paper which gives accounts of revivals of religion. It is peculiarly grateful to the benevolent feelings of Christians to hear of the prosperity of the Redeemer's Kingdom in any place. If there is joy in heaven over one sinner that repenteth, surely it should also be great on earth. I have it in my power to give you some information respecting the prosperity of Zion in the wilderness. I have in the course of the past summer witnessed some instances of revival of religion, which have cheered the hearts of Christians.

There has been some uncommon attention to religion in Southington, about 9 miles from Warren, Ohio, and at Wolf Creek, Portage County; and also at Harrisville, Medina County. I have visited and preached at each of these places, where the people were some of them apparently attending to the one thing needful, and a general seriousness prevailed among them. In the first mentioned place, a goodly number are hoping that they have been renewed by grace; but I cannot tell how many. Some errors have been propagated among them, which there is reason to fear will be injurious to individuals. May God preserve them and fit them for his heavenly Kingdom. I preached at Wolf Creek on the evening of the 2d October to a crowded and attentive audience. I was informed that about 25 had united with the Methodist connexion, as there was no other church in the place. There has been but very little stated preaching of any denomination among them; but they have uniformly attended meeting on the Sabbath and prayer meetings, &c. on different days in the week. It was stated to me by some of the principal inhabitants, that the revival took place evidently in answer to the prayers of a few individuals, who met together to pray for the outpouring of the Holy Spirit. The circumstance is often mentioned, and often realized, that awakenings are sent in answer to prayer; what abundant encouragement for Christians to be importunate, and constant in their addresses at the throne of grace. Let none be discouraged because they see no immediate answers to their prayers in the particular place where they live; but consider that every revival of religion which they hear of in any part of the world, is in answer to their prayers, if they pray in faith; "God hath not said to the seed of Jacob, seek ye me in vain." A real work of grace upon the heart of an individual in the remotest part of the earth, is as much the work of the Holy Spirit as when hundreds are converted before our eyes. If we are real Christians, and have right feelings, we shall always be grateful to God whenever we hear of a single sinner brought to repentance. Here I cannot but remark, that if Christians, whenever they hear or read an account of a revival of religion, or the conversion of a sinner from the error of his ways, would immediately retire to their closets, and praise God for this instance of divine grace, and pray that the good work might continue and increase where it is begun; their prayers would be answered, and there is reason to believe there would be much greater effusions of the Holy Spirit. If I may be allowed the expression, speaking with reverence, "God loves to have his children acknowledge his favors." And when they do this, he readily gives them more. Were the practice just hinted at, universally adopted, we should doubtless find that true religion would spread more rapidly through the world than it ever has done, and there would be thousands of prayers daily offered up for the outpouring of the Holy Spirit, more than there is at present, and

Our cheerful song would often be,

Hear what the Lord hath done for me.

In Harrisville, Medina County, a work of divine grace commenced about the 23d of last May. I shall be more particular with respect to this place, because I have been more acquainted with the circumstances of the beginning and progress of the work here than in either of the other towns mentioned. Some of the inhabitants have been settled in the town six or seven years, but as they were in a remote part of the Connecticut Reserve, and but few families, their situation was not known to the Missionaries; and I believe they had never been visited by a single missionary before last spring. The Rev. Mr. Seear, an Episcopalian clergyman from Connecticut, visited them and preached one sermon. Soon after this, on the 23d of May, another missionary visited them, and preached a sermon from this text: "What think ye of Christ?" These words were set home with power upon the heart of one woman present, and she was led seriously to reflect upon her situation, and what she had thought of Christ, and how she had treated him all her days. She found she had neglected his great salvation, despised and rejected him, and disregarded his holy ordinances. Now she saw in some measure her guilt and vileness, and was brought earnestly to cry for mercy. Her husband observing her conduct to be different, and understanding her feelings, began to see that she also was a lost sinner. He had fearful apprehensions he should be left to go on in sin and perdition, while his wife, he supposed, was seeking the one thing needful. As the outward conduct and conversation of these persons became different, and

the long neglected Bible was read by them, a young man who the family who had been very extremely loose upon the Sabbath to feel uneasy, and concluded right with himself. He had been with a religious education, but as it is too often the persons whose restraint is soon become vile, and instructions of his pious parents which were offered up for him lost. He was made to reflect and tremble in view of approaching judgment. This being the Sabbath up the Bible, to divert himself, but it only added to his affliction; it down, determined that he would away those uncomfortable feelings, and accordingly sought their accustomed haunt on the O wonderful mercy that he was cut off and sent to hell, to be the grace of a Holy God against sins and aggravated sins; he arrived at the intended place, changed his purpose, and was house. He found it impossible a guilty conscience or the truth He was convinced of his sin, and was disposed to "turn away" of their danger. Some of these to enquire, "What must we be ed?" The seriousness increased the people, and numbers were under conviction for sin. He awakened in one way and some and all in such a way as power of the Most High. Instruments were made use of in this great work, yet not one all had the least reason to take the glory to himself. This was fest, as it ever is, when the the ax or the saw to accompany poses by them. Let all the to God alone. On the 3d of ing at Harrisville, by request, with Rev. Amasa Loomis, a Connecticut, a desire was made a church might be formed. A number of persons presented for examination, 11 persons judgment of charity considered qualified to be constituted a church. The Lord only knoweth the heart of these had previously been of other churches; six of them had that they had recently change of heart. I think I know so great a proportion of were first awakened by the that others were about to be themselves left, as here. More generally realize that an eternal separation between the and the wicked, and the and wives, parents and children, and sisters, who belong to these, must be separated to a distance from each, they were, quite alarmed at their own Sabbath, October 5th, I preached tentative and solemn audience. deed an interesting season. which I trust I shall long gratitude. After the former more than a fifth part of all sent came out from the congregation, solemnly professed their entered into covenant with hosts and with one another.

What added peculiarly to the was, that 5 of them came their knees received the ordi- tism. They were then by servant of Christ constituted after which the Lord's supper istered to them. In the children of different families ly dedicated to the Lord. in the whole congregation, seal of the covenant on. When witnessing these inter- I think I could say, "Lord, here." "Bless the Lord, all that is within me bless The congregation assembled a- sion might justly be consid- older settlements; but here, ness, where there are no ilies in the town, it may led a respectable number. sons who united in a church of families. Should all faithful to bring up their nurture and admonition of would certainly be of them and their children Lord watch over, protect this little vine of his planting to bring forth fruit abundantly of his grace.

Oct. 11th, I assisted the Hansford in forming a church, ville, Medina County. within a few weeks a number of the church established in of the Reserve. "Prayer The wilderness is rapidly be- ful field; but there is still to lament the prevalence piety among us. "Pray Lord of the harvest, that forth more laborers into his

LUTHER.

Burton, Dec. 13, 1816.

A Resolution is now before the Pennsylvania for the appointment of a committee to enquire into the expediency of a certain sum of money for the poor, without consent, to be distributed among the poor and necessitous of the Commonwealth, they make a report accordingly.

The Hampshire Education Society the very seasonable present of Hatfield, of a bed and bedding, and several articles of apparel, in relation to sundry articles from individuals, and Hadley, and the encouragement presents from Ladies in West examples call for gratitude, and initiation.—Northampton Gazette.

POETRY.

For the Recorder.

Mr. Editor.—The inclosed stanzas were suggested by the following paragraph from the elegant pen of M. D. CHATEAUBRIAND:

"The nights passed on the bosom of the deep, in a ship, battered by the tempest, are not barren for the mind, exalted ideas spring from grand objects. The world contemplated amidst a tempestuous sea, resembles life, considered by a man on the brink of eternity."

A NIGHT ON THE OCEAN.

Where ocean's vast and gloomy waste's unfurled,
By raging storms, and warring tempests driven,
Midst this grand cemetery of the world,
The soul instinctively looks up to Heaven.

Dark clouds, in sullen folds hang o'er the sea,
And hollow murmurs on the billows glide,
The stars, in wild confusion seem to flee,
Convulsive heaving swell the restless tide.

There! from the lurid cloud, the tempest bursts,
And pours its wrathful vials on the deep,
Disgorging fury in its eddying gusts,
And fell destruction in its mighty sweep.

Immense, around the dusky circling verge,
The Atlantic wave stupendous towers on high,
Tremendous rolls, surge rushing after surge,
Ambitious mounts to lash the fever'd sky.

Through night's deep gloom, which shrouds the
foaming wave,
The lightning bursts in sheets of livid flame,
And play on vain a victim's wat'ry grave,
Where no proud cenotaph can sound their fame.

Sublimely grand to the aspiring mind,
From wat'ry Alps, with foam and spray embos'd,
When all the shades of time shrink far behind,
To view the deep profound in chaos lost.

If aught can rise the soul to thought sublime,
Orange on meditation's wings to rise,
Far, far above the spoils and wrecks of time,
And seek for peace and rest beyond the skies,

'Tis midst this war of elements, swift hur'd
And batter'd by the tempests furious breath,
Upon the threshold of another world,
In view of vast eternity and death.

P.
Bridgewater, January, 1818.

MISCELLANY.

THE THEATRE.

[By particular request we publish the following address delivered at Providence, (R. I.) the afternoon previous to Commencement. With some slight variations of phraseology, and the omission of a few sentences, it is published as we received it.]

Ought Theatres to be encouraged?

Answer.

Not only in this, but in other countries; not only in this, but in other ages, theatres have been encouraged. Where they are known, they produce a general excitement, so that scarce a person can be found, who is not interested to support or destroy them. That they have very considerable influence on the morals & the religion of mankind, cannot be doubted. Hence the importance of determining such questions as these: What effects have theatres upon those who attend them? What do they affect their morality and religion? What are the valuable purposes answered by them? Or, what are their pernicious effects? If theatres are, on the whole beneficial, & are found to be attended merely with a few necessary evils, let them be encouraged. If they promote morality they ought to be considered equal to schools of morals, and encouraged by parents, by guardians, by the State, as such. If they promote religion, then let the pious Christian relinquish his mistaken views, and no longer oppose, what he ought to defend and encourage. Let Christians send their children and their dependants to these theatres, without fear, that either their morals or piety will be diminished. But if, on the other hand, it be found, that they injure the morals, and are opposed to what is sacred, if they are destructive of the best interest of those who attend them, then, they ought to be discouraged by parents, by guardians, by all in authority, and destroyed.

The effects which theatres produce on the morals are to be determined by considering the plays—the actors—and the attendants.

It is true, that the soundest morality may be extracted from some plays. What then? If every play ever composed, contained in it good moral sentences; this is not sufficient unless morality is taught in a manner calculated to produce a good effect—to make men moral. Does the morality taught in these plays, have the effect? Do they, by mingling what is useful with what is amusing leave an abiding impression, that all the duties of life ought scrupulously to be discharged? Or, is it not a fact, that the morality of plays tends rather to justify what is immoral in other parts of them, by suiting itself to the taste of those who would be moral in some cases, if they could thus gain freedom to be vicious in others. Allowing that plays contain principally chaff—this is not denying that there may be wheat in the mixture. But the danger is, least those who read or see these plays should not be willing or able to separate the chaff from the wheat. The person whose object is to become moral, will do better to take other books, which all allow to contain morality of a purer kind.

If plays were moral, then the presumption would be that moral persons would be engaged in exhibiting them, and that a similar class as distinguished from the immoral would attend them. But who are the actors? Some of them respectable persons. But, we repeat the question—*who are they in general?* If in their exhibitions they teach morality by precept, do they by their example? If then the plays have the prevailing tendency to reform the morals, these persons, who are most familiar with them, would be expected to rise into standards of moral duty.

Who are they that frequent theatres? Many respectable people have attended theatres, and possibly a few have frequented them, for motives unknown to me—perhaps to the generality of those who attend. But do those who are most moral, most frequently attend them? Are they those of the most steady principles and habits? Or, are they not those who have a degree of giddiness about them, which deteriorates or destroys their morality? True it is that moral men are sometimes seen in those places; and their example exerts many to their own conscience, who, it is apprehended, go there not as to a school of morality, but a scene of dissipation and vice, to indulge criminal passions and form characters, which unfit them for this world as well as for the next.

If morality were promoted by plays, then we should expect to see the effect on the multitudes who resort there. Why do we not see the tippler beginning his reformation, and returning more serious and steady than he went? Did he go where morality was taught and hear nothing against drunkenness? And if he heard any thing against his vices, was it said under such circumstances & by such persons, that it had no effect to excite in him any alarm? If any thing was said, it was but the shadow, and not the substance of morality. Men, to excuse themselves, or for the sake of argument, may show us that the substance is wanting. There may have been some instances, but I do not recollect to have ever heard of an individual, who was reclaimed from habits of profligacy, or lewdness, or drunkenness or sloth—or any species of immorality by attending a theatre. On the other hand, have there not, undeniably been

many instances of corrupt habits formed or encouraged by this custom.

If theatres were considered merely as to their tendency to morality: the question—Ought they to be encouraged? would be easily decided. But the truth is, and all must acknowledge it, theatres are encouraged for very different reasons. And would it not be better for those who defend them to declare openly the genuine purposes of their encouragement? They are encouraged because they please. Persons go to the theatre, because they wish to have their passions wrought upon, their eyes gratified by pleasing objects, their ears gratified by grateful sounds, and to receive that exultation of spirits, which naturally is agreeable to all. Some go to see specimens of genius either in the plays or in the actors, to learn to imitate the spirit, the speech, the action of the performers. Let persons acknowledge their intentions and then defend their conduct or relinquish the practice.

If theatres are considered as calculated to amuse, they do undoubtedly answer the purpose. But if the question be asked, Are theatrical exhibitions an innocent amusement? we contend that they are not.

Who does not know, that what is amusing is very apt to be connected with what is criminal, and that on this account the greatest caution is necessary in selecting the species of amusement, whenever we think amusement would be beneficial? Yes; here must the greatest caution be used, lest while we are amused, we become tempted. But if we have shown that theatres are immoral in their tendency, then surely they cannot be justified as an amusement; unless men may amuse themselves with vice, or think it right to be merry in the very place where we are most exposed to temptation and sin. Therefore when persons think amusement right, let them seek it of a different kind.

Yet there is a little inconsistency in those persons who argue for theatres as affording relaxation or amusement, or means of improving our morals; since the time of these exhibitions being the night season, the length of them, they continuing to a late and weary hour, seems to be a burlesque of relaxation or amusement, as well as of morality.

Amusement is criminal when it becomes the business of life, and is never justifiable, but as an easy diversion of the mind or body from severe employment. Theatres, instead of unbending the mind, strain it to the highest pitch; and, instead of preparing either the body or the mind for the duties of life, disqualify them. Look at those who frequent such scenes of amusement. Do they return to their families, or their business, with increased sense of duty, and activity to discharge it? Or, are they in search after plays, or talking of what they saw, or revolving in their minds the images of the last night—or sleeping, perhaps, to make up the loss they have sustained?

Such being the effects of attendance, can it be called, with any propriety of speech, relaxation or amusement, in the innocent sense of the word? If you will, it may be called an amusement which gratifies the natural passions; but not an amusement which relaxes the body or mind, or prepares either for business. Theatres, therefore, must be considered as no amusement at all; or as a criminal amusement, which ought to be discouraged.

Innocent amusements are those gentle diversions, which conduce to the health and vigor of our faculties. So far are theatres from preventing an amusement of this kind, that they might bring a tendency to destroy them on account of their tendency to destroy the health and vigor of the lives of those who, by frequenting them, turn night into day and day into night—exposing themselves to unwholesome damps—and may not many instances be found of persons who have thus hurried themselves, by the love of pleasure, to the tomb? It has been made an objection to religious meetings in evenings, that they expose the health, even if discontinued at a reasonable hour. Yet many of those persons would give six pernicious hours to the theatre, when they would grudge two to their God.

Those who attend theatres, with the serious intention of improving eloquence, ought to consider, in the first place, that managers are strangers to which this resort exposes them; that if they gained their object of improving in speaking, this would not compensate them for the loss of principle, or even for the hazard of losing it. But does the theatre teach genuine eloquence? Is it a commendation of a person's manner of speaking, to call it theatrical? The eloquent Chatham resented the charge. Cicero was opposed to the action of the stage.

True eloquence is not acquired by imitating the forced and frequently false & unnatural oratory of play actors. There is a better school. Wherever good principles are taught, and active virtue inspired, there is the place for such as are ambitious of eloquence to resort. Let the heart first be reformed, and out of the abundance of the heart the mouth will speak eloquently enough.

I know that specimens of genius are displayed by the writers and actors of plays. And those who have an indiscriminate admiration of genius, whether connected with good principles or bad, whether in support of virtue or vice, whether found in angels of light or demons of darkness, will, without mixture of grief admire the genius found in plays and stage-players. Shakespeare, as to his genius was admirable, and for knowledge of human nature was equalled by few; but what heart affected with a deep concern for religion, or even for pure morality, does not wish that his genius had been directed to a better channel.

What shall we say of Cooke? He was eloquent. But who has seen him glowing, apparently, with the most exalted virtue on the stage, and the next hour seen him or heard of him, at his cups, a drunkard, a sot; does not become doubtful whether virtue is not hypocrisy—a shadow without a substance, a cloak to be put on or off, as occasion offers? What virtuous person can suffer himself to admire the talents of Cooke, without having the greater indignation for his vices? No matter how much applause he could gain from admiring his best character, even in Richard the third.

When I reflect a moment on his private character, I had rather be a beggar in the streets, or the despised, half-starved, scourged slave of a West-India planter, than that Richard, I mean Cooke, with his detestable vices.

How dangerous is the indiscriminate admiration of genius! Why then should any attend the theatre to behold specimens of talent, when this very exhibition of perverted talent is a reason why theatres should be discouraged?

When we consider the effects of the stage upon Christianity, we argue against theatres upon principles which will essentially avail with none but Christians. Need there be a chain of argument drawn to prove, that the tendency of theatres is opposed to the design and tendency of the Christian religion? I ask whether many of those who have imbibed the spirit of the gospel can be found who attend theatres, or in their hearts justify them? The primitive Christians opposed them. Even the wisest among the heathen saw their pernicious effects and strove against them. Let prejudice be expelled, and all will acknowledge that plays and the gospel, stage-players and ministers of the Word are opposed to each other. Else where would be the harm of carrying a Bible to the theatre, and reading it at intervals? Else where would be the impropriety of very intimate acquaintance and society of stage-players and divines? Who is not almost shocked at such an alliance? What communion bath light with darkness? So far from its being consistent with the Christian character to attend the theatre, that even the wicked themselves would suspect the piety of a person whom they should frequently discover there. I can hardly conceive one engaged in a more difficult task; than to prove that theatres promote religion. So far from this, let a

person be seriously impressed with a conviction of his sins, and fears of the displeasure of his God, and a resort to the theatre would be the most effectual means of driving them from him. This is not the time to prove the truth of Christianity, or to enter into a defence of its particular doctrines. But those who are convinced that Christianity is true, and that it teaches the depravity of man, the need of a Saviour, future rewards and punishments, and that love to God and men, humility, faith, desire to be entirely devoted to God, constitute the Christian character; will also believe, not only that theatres do not favor religion, but that they directly oppose it.

Thus in whatever light we place theatres, whether we consider the plays, the actors, or the attendants; whether we consider them as an amusement, or see their effects on morality or religion, we are drawn to this conclusion—Let theatres be discouraged and destroyed.

STATE PRISON.

REPORT of the Joint Committee of the Legislature of Massachusetts, to whom was referred the Report of the Commissioners on the subject of the State Prison and other papers relative to that Institution—presented January, 1818.

The Commissioners, after visiting the Prisons in the different States, and giving the subject a full examination, have submitted to the Legislature the alternative of abandoning the Institution as useless, or bad, in its tendency—or of renovating it on the basis of a Penitentiary, with all the known and practicable means to answer its proper design. Believing the former will not be adopted by the Legislature, the Commissioners recommend some improvements in the Prison now established, and the erection of District Bridewells for five different districts, into which they propose the State should be divided for this purpose. That convicts sentenced to imprisonment exceeding three years, and all female convicts should be confined within the District Bridewells, and the State Prison reserved for those, whose offences merit severe punishment.

The Committee are of opinion, that in order to establish the Penitentiary system "with all the known and practicable means to answer its proper design," new Prisons will be required, either in the form of Bridewells, as recommended by the Commissioners, or by a great extension of the limits and buildings of the present Institution. To induce a hope even of reforming criminals by confinement, it will be necessary effectually to prevent all intercourse, while at labor, and to keep them in different rooms a night, so that at all times they shall be entirely separated from each other. The number of convicts in the State Prison has so much increased, that it is no longer possible to separate them, and four to ten persons are now lodged in a room—sometimes the young with old and hardened offenders. The work shops also are so crowded, that it is extremely difficult, if not impossible, for the Overseers to prevent some intercourse between the prisoners while at their work. The number of convicts now confined in the Prison is 320, and the Prison contains but about 80 rooms for their reception. Hence for the present number of prisoners, four times the present room would be required—and the Bridewells proposed, or an equal number of new Prisons within the limits of the present Institution, would be necessary to carry into effect the plan proposed by the Commissioners.

To extend the Institution at Charlestown in this manner, would make it extremely unwieldy and unmanageable—and the expense of so many buildings, and so extended an establishment, would very much exceed any sum which the Legislature would feel authorized to expend on it. And the District Bridewells would be objected to, as requiring the same Officers, Guards, and expenses as the State Prison, while the difficulties of procuring suitable employment for the criminals, would be very much increased in the country towns. The short periods of confinement would be taken up in teaching any trade, and thus the support of these convicts would be entirely an expense to the State. The business of hammering stone, the only one by which the public is in any degree remunerated for the expense of supporting the criminals, and that which seems most suited for punishment as hard labor, could not be prosecuted in the District Bridewells generally.

The Committee have not felt themselves called on to decide between the two modes now suggested, of rendering more effectual the Penitentiary system, because from all the consideration they have been able to give the subject, they are compelled to declare as their opinion, that the system of reformation, which the founders of this and similar Institutions had so fondly hoped would follow from benevolent exertions, can never to any considerable degree be realized—and that it has become necessary to render the State Prison, in future, a place of terror and punishment. To do this, a more strict and severe system of discipline should be introduced into the government—the punishments should consist of a longer and more rigid solitary confinement—and the hopes of pardon generally should be lessened.

The Committee are of opinion, that in future, no lights should be permitted in any part of the Prison except the Hospital—that in cases of solitary imprisonment, whether by sentence of the Courts, or as punishment for offences within the walls of the Prison, the person so confined should be fed only with bread and water—that the time, which any person should be so confined for, should be a part of the period to which such person was sentenced to hard labor—and that the return of a prisoner, after being discharged, should be punished by an increased solitary confinement and hard labor. Some further provision also appears necessary to preserve the authority of the Officers of the Prison.

The Committee find that the convicts are now generally sentenced by the Courts to a small part only of the solitary imprisonment allowed by law. As this is understood to have been induced by an idea of the inconvenience and expense of this mode of punishment, there can be no impropriety in the Committee observing, that in their opinion no such considerations should prevent the full exercise of that discretion which the law vests in the Courts, of punishing by a solitary confinement, probably more dreaded, and more effectual, whether for punishment or amendment, than any other part of the sentence which the law permits.

The power of pardoning offenders belongs exclusively to the Executive—but there can be no objection to the Legislature directing, under what circumstances the Officers of the Prison may recommend criminals for pardon. The division of the convicts into classes, in the manner proposed in the 2d section of the bill reported by the Commissioners, entitled "An Act for the better government of the State Prison," appears to the Committee calculated to produce a good effect. The certainty of punishment is one of the most effectual preventatives of crime; while the expectation of pardon, except from a long continued course of good conduct, destroys the effect of punishment and the hope of reform.

The Committee are aware, that hopes and expectations have been entertained, as to the effects of the Penitentiary system, very different from those which appear to them to have been realized. That criminals would be reformed, and become useful members of society, by the discipline of the Prison, many of our citizens expected, in common with good men in other parts of our own country and of Europe. That the Institution would support itself, without any, or with but small demands on the Public Treasury, ought never to have been expected. The Officers and Guards necessary for the security of the Prison—

the repairs and additions constantly required—such extensive buildings—the sick, the aged, infirm, and those unacquainted with any of the trades exercised within the Prison walls—could not reasonably be expected to be maintained from the labor of those prisoners who are able to work, many of them even unaccustomed to their new occupations, or disposed to no greater exertions than were absolutely required.

Believing that the Legislature is not prepared to adopt the plan proposed for perfecting the Penitentiary system, the Committee hope that no pains will be spared to introduce, from time to time the most economical and judicious system into all parts of this establishment, and to make it effectual, by the means best calculated, for the prevention of crimes, & the security of the community. To bring the subject fully before the Legislature, and that its opinion on this important subject may be clearly expressed, the Committee submit the Resolutions accompanying this Report. All which is submitted.

DUDLEY L. PICKMAN, Per Order.

Resolved, That so much of the Report of the Commissioners on the State Prison, as recommends the erection of District Bridewells, be not accepted.

Resolved, That provision be made by law, that no persons, sentenced to imprisonment, for a term less than three years, be confined in the State Prison; and that no person be confined in that Prison, whose sentence will expire before he or she shall have reached the age of eighteen years; and that an additional period of solitary imprisonment and hard labor, be imposed on every confinement of the same convicts, after the first.

Resolved, That a more strict and severe system of discipline for the State Prison be established, or authorized by law; and that the Directors of that Institution be requested to report from time to time any improvements which their experience may suggest on the subject.

Resolved, That so much of the report of the Commissioners, as relates to the erection of additional buildings, and the purchase of land for the State Prison, be referred to the Joint Committee, who have under consideration so much of the Message of His Ex. the Governor, at the opening of the present session, as relates to said Prison.

Resolved, That a Committee be appointed to bring in a Bill, in conformity to the second and third Resolutions now reported.

[This Report was accepted in part, and the Committee ordered to prepare a bill accordingly.]

PHIPPSISWAY.

From the Philadelphia American Centinel.

COOPER'S POINT, Jan. 15, 1818.

Respected friends,—On examining your paper of the 25th of last month, I perceived an account of a malignant fever prevailing in one of the jails in your city, which brought to my mind many circumstances respecting that disorder within about fifty years.

The first happened at the memorable time when the Indians fled to Philadelphia from the pursuit of the Paxton boys, (as they called themselves); they were put in, and guarded at the barracks, where they soon contracted a malignant fever, which was then called the jail fever, of which few, if any, recovered, until they were conducted by some of their guard to the woodland on the Schuylkill, where they procured the herb called by them Phippsisway, in great plenty; by the use of which (as I was informed) the sick all recovered, and their disorder entirely ceased.

Soon after this, a young man came from one of the West-India islands ill with the jail fever, which he had contracted by long confinement in prison. He was attended by several physicians who gave him up; but an old acquaintance, who came to see him, found his disorder to be the same as that of the Indians, who had told him how they used the phippsisway when he was with them to procure it; which was to make a strong tea of it, and when symptoms of the return or increase of the fever appeared, to give it hot and plenty till it produced perspiration. This was done three successive days, on each of which he was better than on the preceding. After the third day, his fever did not return, and he was in good health as soon as he could gather strength.

In the winter of 1776 and 7, Gen. Howe, turned the American prisoners out of New-York, on account of their having a malignant putrid fever. Most of them died on the road; but one of them, who had served his time with me, reached my house, apparently at the point of death; and another whose usual residence was at my brother's ferry, reached there in the like state. My brother sent for the late Dr. John Redman to see his man; the doctor, after his visit there, came to see me, an old friend; and being informed of the sick soldier, went in with me to see him, but on examination did not advise any medicine; and went down stairs, and said, he thought the man would not survive until that time to-morrow; and added that he would not insure him for 90 per cent. On visiting the man at the ferry next day, and hearing the one at my house was alive, he came to see him, and said he had never seen so great an alteration, and inquired what we had given him. I informed him we had given phippsisway tea very strong, and as hot as he could drink, at night, which caused profuse perspiration, and for his drink a decoction of assafoetida root and the bark of black alder.

The doctor desired I would treat the man at the ferry in the same way. I took some of the ingredients to the ferry the evening following; the Phippsisway was given as before; it had the like effect for that night; but next morning before sunrise he was seen walking round the stable; he said he was as well as ever, only weak; but sweat so that he could not lay in bed; this being one of the coldest nights that winter, the consequence was, that he was attacked with the pleurisy, which soon terminated his existence.

From the last mentioned time to the present we have used the Phippsisway to great advantage, in most kinds of fever, varying the manner agreeable to circumstances, with the other articles occasionally used. To relate a tenth part of the benefit I have known from the use of this article, would be too great an undertaking, now in the 33d year of my age; but hope the above will produce a more general use than hitherto. If you deem this or any part of it worth publication, after correction it is at your service.

I had commenced writing the above, soon after your first mention of the fever; but hearing nothing further of it until a few days past, I hoped it had subsided; but seeing by a late paper that it still continued, I was induced to write the above. Your real friend, JOSEPH COOPER.

Battle with a Lynx.

The Paris Monteur informs us of the appearance of four ferocious animals, (commonly called lynxes) in La Notre de la Rose—three of them were successively killed by the farmers. One of them, about the size of a large dog, after doing some mischief, found his conqueror in a peasant of extraordinary strength, made like a Hercules, and in the bloom of life. This man, who was unnamed, grappled with him, body to body, and after a sanguinary and obstinate struggle, which lasted three quarters of an hour, succeeded in throwing him to the ground, but still would not have conquered him but for his address and promptitude. The furious animal had devoured the hat of his adversary; a large buckle, attached to the hat stuck between his teeth; the man availed himself of this circumstance, and having courageously thrust his hand, armed with a stone into his mouth, as deep as possible, left the stone there, and in spite of the numerous bites he received, did not let go his hold until he tore out the tongue of the animal, then flung him to the ground and saw him expire in dreadful convulsions. This trait of intrepidity has excited the admiration of the whole country.

NEW SCHOOL BOOK.

JUST published, and for sale at the Desk of Messrs. Aldine, Litchy & Paine, West & Richardson, No. 51, Broadway, N. Y.

THE CHRISTIAN ORATOR, Or, a Collection of Speeches, delivered on various occasions before Religious Benevolent Societies. To which is prefixed an Abridgement of Walker's Elements of Eloquence. Designed for the use of Colleges, Academies, and Schools.—By a Gentleman of Massachusetts.

The design of this work is expressed in the face of the compiler, as follows:

"Every one, who has examined the collections of speeches in the Reading books, commonly into the hands of children at our academies and common schools, must have observed, that they contain many, which breathe unalloyed anger; a spirit of pride and revenge, of unchristianity and hostility to the principles of peace and humanity of the Gospel. How inconsistent is this with the temper of these times! The emperors of the earth are laying aside laurels, and leaguings together to put away war, the children of Christian parents are to glow in unshod admiration of heroes and conquerors. While thousands are contributing to diffuse the precepts of the Gospel among the heathen, our own children are learning maxims & sentiments of heathen origin and character. To remedy this evil, it has been thought expedient to publish a collection of speeches for the use of our country, more in harmony with the times, and adapted to enlist their energies in carrying forward the grand enterprise of benevolence, which are now so successful in their progress throughout the church and world. This has been the object of the compiler of this work. An abridgement of WALKER'S Elements of Eloquence, a work which stands first in the estimation of the public, is with every copy, prefixed to this work.

As this is designed to be a reading book for common schools, as well as to furnish a volume for students in our colleges and academies, the speeches are divided into sections, and arranged for the convenience both of instruction and of the logical Institution, Andover.

"Many of the pieces contained in this volume have been extensively circulated in our country, and have received the sanction of approbation from the Christian public. The authors of these speeches, it is not to subvert the cabinets, nor to celebrate the value of arms, but to plead the cause of truth and liberty, to celebrate the triumphs of the King of the Most, and the most splendid efforts of eloquence in the East and Rome, were of trivial consequence.

"The abridgement of Walker's Elements, prefixed to this selection, though it is impossible to short a compass to do justice to the views of an ingenious writer, we think will be read with fit by those who have not access to the original work, and who wish to cultivate an acquaintance with the analysis of the voice in reading, speaking. Perhaps some variations in the edition of this little volume, which we understand is contemplated. In our opinion, this is a valuable and valuable publication, it is a work, so rich in thought, containing specimens of fervid Christian eloquence, to expand the heart, and elevate the soul of every country; and we think this useful collection cannot fail to be highly acceptable to the Christian public. E. PORTER, L. WOOD, M. STURGEON, Andover, Jan. 22, 1818.

PROPOSALS.

FOR PUBLISHING A

GAZETTEER OF THE U. S. STATES.

Abstracted from THE UNIVERSAL GAZETTEER, THE AUTHOR; with enlargement of the articles.—By Joseph E. Worcester, A. M. This Gazetteer will be bound up in a volume similar to that of the Universal Gazetteer, and will give more full and exact information respecting the several States, and the principal cities and towns in the Union. Faint will be rendered the work as complete as possible, and will be found extremely useful, and valuable and interesting to the citizen and traveller.

CONDITIONS.

It will be printed on type and paper of those used for the Universal Gazetteer, contain between 300 and 400 pages, and will be delivered to subscribers, when ordered, on the 25th. The price to non-subscribers will be \$2.50. Any person who will be accountable for eight copies, five gratis. Gentlemen holding subscription papers, are requested to return them to HENRY WOOD, Bookseller, Salem, by the first of June next. The compiler will gratefully receive any gentleman information calculated to improve the work. Salem, (Mass.) Jan. 1818.

RECOMMENDATION.

From the Rev. John Prince, A. M. of Newburyport, Mass. L. D. Hon. Nathaniel L. L. D. and the Hon. John C. Calhoun, U. S. Senator. "MR. JOSEPH E. WORCESTER, having submitted his Proposals for publishing a Gazetteer of the UNITED STATES on the same plan with the Universal Gazetteer, I have the honor to recommend his Proposals, as being calculated to give more full and exact information respecting the several States, and the principal cities and towns in the Union. Faint will be rendered the work as complete as possible, and will be found extremely useful, and valuable and interesting to the citizen and traveller. Salem, Jan. 1818.

From the Professor in the Theological Seminary at Andover. The undersigned cordially concurs in the opinion; and hope that Mr. Worcester's work will be found extremely useful, and valuable and interesting to the citizen and traveller. L. WOOD, M. STURGEON, Andover (Theol. Sem.), Jan. 7, 1818.

REMOVAL.

WILLIAM MATTOCKS, innkeeper, and the public, that he has removed from Danville, Vt. to the village in Bath, Maine, and proposes to practice in the county of Cumberland in the counties of Coos and Grand, to continue his practice in the county of Maine, without additional expense to his clients, his punctuality and attention to business, to merit a portion of the public patronage. Bath, Jan. 19, 1818.

Portsmouth Commercial Steamboat. The Public are respectfully informed, that the PORTSMOUTH COMMERCIAL STEAMBOAT, has commenced running. It leaves Portsmouth every day, (Sundays excepted) at 8 o'clock, A. M. and arrives at WATTSVILLE, The Stage Roads are kept at WATTSVILLE, Portsmouth, and at the Commercial Steamboat, in going to Boston, it stops at the Hotel in Newburyport, in Maine, kept for the entry of names. In going to Boston, it dines at Stearns's, in Cambridge, and is likewise kept. The rate of passage is through the shifting of fog-bells, and elegant Carriage, and other accommodations. Driven as provided.—The public are solicited to patronize this Establishment is solicited. DANIEL STONE, Jan. 29.

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